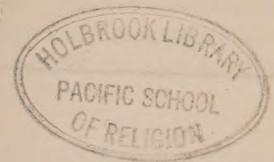




# The South India CHURCHMAN

The Magazine of the Church of South India

● OCTOBER 1978



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# Debasing Worship

It is assumed that on Sundays Christians gather together to remember with gratitude all God's mercies, to ask for His pardon for the sins committed, to pray for the world and for themselves. If a hundred members were questioned on a Sunday morning after the Church service, perhaps different answers for the meaning and purpose of our Sunday worship would be given. In like manner it would be worthwhile to ask the worshippers what the announcements made in the Church on Sundays mean to them. Long announcements at odd places mar the beauty and order of the service. At times those who conduct the service seem to have neither a liturgical understanding nor a concern for the feelings of the people. It is a known fact that there are innumerable Christian organisations working today for different purposes. For them the Sunday gathered congregation provides a unique opportunity. To put it crudely, it gives them an occasion for a free advertisement. Hardly a Sunday goes by without the presbyter requesting the people to donate for one cause or the other. In all fairness to the presbyter, he is flooded with letters from the bishop, diocesan authorities and others. He likes to help them. He tries to faithfully follow these appeals and encourages and pleads with the people for contributions. Thus worshipping periods become times for begging. Sometimes it is sickening to listen to a long list of appeals.

Besides learning in Theological Seminaries the coherence, the meaning, the richness and the relevance of Sunday worship should be emphasised repeatedly. It is not the length of the service, the sermon or prayers or the loudness of singing that makes the service 'worshipful' before God. Certainly beauty, sincerity, the orderliness supported by the naturalness which comes out from the depth of one's heart makes any worship service acceptable to God and beautiful to the people. It is true that in ages past the Sunday service was one of the important occasions for the announcements of the town to be made. In those days there was only one Church or only one worshipping place for people to gather. Today people have a wide variety of services to choose from. Today there are opportunities for new methods to be followed. In a particular Church the presbyter used to make announcements before the

beginning of the service. In that church the announcements were also cyclostyled and kept in the pews. Thus there was no interruption during the liturgy in which the entire congregation was expected to joyfully participate. Announcements could be made at the end of the service also. Some may object that the beginning or the end are not the best occasions. But then the service is not the time for repetitive announcements and also there must be discipline so that people can stay for announcements.

Serious attention should be given with regard to making an appeal to the people for contributions. A presbyter of a certain Church on principle never did mention finance during the services except on the occasion of a festival when money was collected for the sake of the needy—that was for people who did not belong to that Church. If the members of the congregation take their responsibility seriously and understand the purpose of their giving, then there is no reason why a proper budget cannot be maintained. In that budget the salary, the assessment of the diocese, various items of expenditure and their giving to various other causes could be included. The Committee that looks after the Church could receive appeals and decide every year as to what organisations should get the amount annually. Suggestions may also be received from the members. Besides these there may be exceptional cases of natural disaster or calamities. Every Church can have a special fund towards this. It is earnestly hoped that the presbyters and the members of the congregations will seriously consider these and not be victims to unending appeals which turn a service into a vulgarity. The leaders of the Church should also give clear guidance and correct information about the recognised organisations of the Church of South India. If a proper method is followed every congregation will find for itself a method of orderly giving with understanding and know the purpose for which it is used. This would also mean an enrichment of the Sunday Service as a by product.





# The Impact of the Scriptures in the Relationships of Women and Men in the Church

## Woman-Man Relationship—A Mystery

The Hebrews understood the relationship between woman and man as a mystery. Augur the son of Jakeh has this proverb:

Three things are too wonderful for me ;  
the fourth, I do not understand ;  
the way of an eagle in the sky,  
the way of the serpent on a rock,  
the way of a ship on the sea, and  
the way of a man with a maiden (Prov. 30 : 18-19).

The first three are wonderful but he can understand them, the fourth is a mystery beyond his comprehension.

The Yahwist describes the reaction of Adam when he first met Eve in this love-song :

This at last is bone of my bones  
and flesh of my flesh,  
she shall be called woman,  
because she was taken out of man (Gen. 2 : 23).

This song and the account of the creation of woman are taken literally and often misunderstood. The Yahwist is simply trying to explain the mystery of woman-man relationship in the form of a parable and does not pretend to give a historical account of the creation of the first couple. The verses that follow the song give expression to this mystery which the author is trying to tell his audience :

Therefore a man leaves his father and his mother  
and cleaves to his wife, and they become one flesh  
(Gen. 2 : 24).

The Yahwist expresses this mystery from the human point of view. But the Priestly writer gives an account of the same mystery in the first chapter of Genesis from the divine point of view :

Then God said, 'Let us make man in our image, after our likeness ; and let them have dominion over . . .  
So God created man in his own image, in the image of God he created him ; male and female he created them (Gen. 1 : 26-27).

Here, the mystery is shifted from the human relationship to the divine relationship. This mystery is heightened by the insight that woman and man are made in the image and likeness of God himself. We may note certain important points in this proclamation :

(i) Much discussion has centred around the question of the image and likeness of God in man. Several suggestions have been given as to what these are in the nature of man. But only recently has the question been raised about the nature of God himself which is said to be in the form and likeness of man and woman. J. G. Davies argues that the statement 'God created man in his own image', is a statement about both God and man. What we understand about God affects our understanding about God. 'The image and

likeness of God would have something of the woman-man nature in his person. This would open up the possibility of addressing God as the father and mother as well.

(ii) It is interesting to note that both the divine name and the designation for man are in plural and collective form. Adam is not a personal name but a collective name which includes man and woman. The Priestly writer suggests this possibility for understanding God. This religious understanding was quite common amongst the neighbouring peoples and is reflected in certain places in the Old Testament. But the Israelites deliberately avoided any association of the feminine characteristics and even a divine consort to Yahweh. This was mainly because of the fertility cults which interpreted religion in perverse fertility ritual acts. In order to avoid this perversion in religious life, Israel avoided using any feminine attributes to Yahweh altogether.

(iii) Israel avoid the female principle in the deity by emphasizing the oneness of the zealous of God. (*El Qannah*) The prophets opposed much of the syncretistic worship in Israel but still they found it necessary to interpret the relationship between Yahweh and his people as that of husband and wife. Hosea and Jeremiah interpret this love of God relating itself to the Israelite church as the bride. She has been faithless but Yahweh still continues to love her and guide her. In spite of the ministry of the prophets, the people were still running after the local Baalim who had their female consorts and did have a female orientation. The Andhra Nareeswara image is an attempt to embody these two principles into the deity. The Yahwist understands the community among women and men as part of the divine purpose in the creation itself.

Then the Lord God said, it is not good that the man should be alone ; 'I will make him an help meet for him' (Gen. 2 : 18)

Emphasizing this solidarity between man and woman and the community relationship between them, J. G. Davies says that God did not start by making an individual person, but by making a marriage unit. The association between man and woman is not a matter of occasional convenience but they form the community and express the collective human existence.

## The Story of the Fall

This again is often misunderstood by looking for history in this account. The Fall itself is described as a temptation and the mystical union of woman and man by eating the forbidden fruit. The curses given to them are natural hazards which are only heightened. Woman and man form into a community in spite of the Fall. Fall does not affect the solidarity amongst (woman and man).



This solidarity could be observed in the curse of death given to man.

‘For out of dust you were taken;  
you are dust,  
and to dust you shall return’ (Gen. 2: 19).

Although death is predicated only of man, both man and woman experience death as part of their human existence. Even in the Fall, woman and man stick together and God himself turns around and provides for the new needs they had acquired through the fall-clothes. The Yahwist tells that God made garments of skins for Adam and his wife and clothed them.

It was this mystical woman-man relationship given to them at the creation itself not withdrawn at the Fall, that helped them to continue and develop in spite of curse. The story of the Fall describes the woman-man community through their solidarity in death and solidarity outside the Garden.

### The Wisdom Literature :

The Wisdom writers give expression to the close association of Wisdom as the feminine principle with God at the time of creation itself—

Does not wisdom call,  
does not understanding raise her voice ?  
On the heights beside the way,  
in paths she takes her stand . . . (Prov. 8: 1-2)

Wisdom tells her own story and describes herself as the ‘darling’—God’s delight (Prov. 8: 30).

The Wisdom writers dare to do that which the prophets were not able to do because of the dominance of the Canaanite culture and religious perversion of sexual interpretation of the deity; Wisdom is with God as the architect when God marked out the foundations of the earth. Here is an attempt to introduce the feminine principle into the God-head is indeed reflected in the woman-man relationship each complementing the other. The Wisdom writers depict Wisdom as Mother, Wife and delicately introduce this feminine principle into the Godhead. The Book of the Song of Solomon, whose acceptance had been in question for a long time, was only accepted with this interpretation that the lover is God and that his love is the church of Israel. The struggle to introduce the feminine principle into the Deity went on for a long time and is seen to be successful only outside Canaan at Elephantine, where the exile Hebrew community worships Yahweh with a female consort—Anath Yahu and Anath Bethel. This is indeed a perversion of the understanding of God but indicates how much the people had longed to affirm the female principle within their God. Israel had other reasons for refusing to affirm, the female principle within the deity and should not be seen as a deliberate denial of womanhood. The prophets interpret Israel as the wife of Yahweh and the Wisdom writers introduce Wisdom as the feminine principle within the deity. To understand the Old Testament negatively as rejecting the feminine principle within the deity, is only to misunderstand the struggles which Israel had to undergo. In spite of the dangers, the prophets and the Wisdom writers attempt to affirm the feminine principle in the deity in new and creative ways.

### The New Testament

The New Testament story begins with another mystery—the mystery of the incarnation. Here again is the attempt to understand God in relation to a woman, in revealing himself to the world. The story

of the Nativity gives expression to this mystery. John and Paul give expression to this mystery in their accounts of the incarnation (Jn. 1: 1-14; Phil. 2: 1-11). The nativity accounts avoid the sexual relationship altogether but still indicate that God had to have a female to fulfil his plan of salvation for man. This again is a mystery which attempts to give expression to the female principle within the Godhead. For a long time, even now to a large extent, the church has venerated Mary the mother of Jesus, which served to provide the feminine principle within the worship experience of the deity in the church. Here is an indication of the desire of man to worship God in both masculine and feminine images—which according to the genesis account is the very nature of God.

### St. Paul

St. Paul has been blamed very much for his writings, for his rigid, narrow evaluation of women and for taking away their rights within the church. This, I feel, is an oversimplification of St. Paul’s theology. The harsh statements about women, the advice given to them, are occasioned by the problems in the local church at Corinth and are not meant to serve as guidelines for Christian ethics for all times (I Cor. 11: 12ff; 14: 34-36). These were conditioned by their context and their struggle to withstand the social perversions of sex. Whenever St. Paul gives his own reactions to a local situation and does not want people to take him seriously on that and take it as the Gospel-truth; he says ‘I have no Command of the Lord but I give my opinion’ (I Cor. 7: 25). As we read through his epistles, there are several places where we could understand it in this spirit and not build up ecclesiastical constitutions, social and economic structures and theological aberrations based on such passages. Several of the things that he said were not from the Lord but conditioned by the customs and thought forms of his time. We need not blame Paul for what he did not intend. His epistles were written for particular local churches having in view the local problems, cultural and social customs and practices. We have to study the scriptures in terms of the specific problems they had faced and the struggles they had to undergo in being faithful to their Lord but not make from them rules of conduct for today. St. Paul himself seems to have been afraid that people might misuse his advice and take it as the word of the Lord.

St. Paul’s approach to woman-man relationship is again a mystery. In this he is faithful to the great heritage he had received as a Jew and as the student of a learned theologian of his times—Gamaliel. It is interesting to note that St. Paul quotes the passage from Yahwist, who also had interpreted the woman-man relationship as a mystery. Having drawn attention to this early parable, St. Paul says,

This mystery is a profound one,  
and I am saying that this refers to Christ and the Church (Eph. 5: 32).

This again has often been misunderstood. In this passage Paul is not thinking of priority but complementarity. He compares the woman-man relationship to that of the relationship between Jesus and the Church. The Church is the body of Christ and Christ is the head of the Church (Eph. 5: 23). Head is not the boss! It is the seat of thinking and direction for the whole body, but cannot function without the rest of the organs of the body. This has often been



understood as male domination attitude in St. Paul. Paul is trying to give expression to a mystery and this he does through an analogy, which is not meant to be pressed to all its logical conclusions. The point which Paul wants to make is, that the woman-man relationship is a mystery!

St. Paul is much more radical when he speaks about the woman-man relationship in the society when he says

There is neither Jew nor Greek,  
There is neither slave nor free,  
there is neither male nor female,  
for you are all one in Christ Jesus (Gal. 3: 28).

The sexual relationship between woman and man are seen in the scripture as a mystery, but they do not see sexuality as the point of the woman-man relationship, in the community. St. Paul gives expression to this dynamic understanding of the woman-man relationship beyond sexuality. It is a call to social, economic, and political equality within the woman-man community in the Society and the church. There is a search for relationships outside the family and beyond sexuality. The structures of the Society are so built up as to oppress and exploit all the weaker sections of the society, which Paul expressed in the words Barbarian (alien), female and the bonded people. Here St. Paul changes a little the usual groups mentioned as the oppressed people viz. the stranger, the widow and the fatherless. The growth of the social, economic and political life of the people has brought new forms of oppression and exploitation—exploitation in terms of sex and imperial suppression of other nations by Rome. St. Paul speaks about the equality of woman in this context where it is most appropriate. The socio-economic and political structures create new forms of oppression and by this woman also has become an oppressed section of the community. Hitherto, she was appreciated as one who complemented man to form Adam (Collective humanity), but now she has lost this complementarity and has become a pawn in the hands of the socio-economic and political structures. St. Paul recognises this and calls for an open-community beyond sexuality, where man and woman are equals, not only in the sight of God but also in the social, economic and political structures, even ecclesiastical structures of the day.

As we read through the epistles we see the positive relationships St. Paul had with women. He mentions several women as co-workers (Rom. 16: 3-16, Phil. 4:2-3) and has a great admiration for the mother and grandmother of Timothy (2 Tim. 1: 5). It would be very surprising that a man who could work as a co-worker with women, and acknowledge that fact, should have been negative in his attitude to women. The strong criticism of the women of a local church need not be taken as St. Paul's attitude to women in general. St. Paul is calling the Christians in Galatia to a more radical form of woman-man relationship beyond sexuality and in terms of the racial, social, economic and political structures.

### The Woman-Man new Community

The community of woman-man, which the scripture is envisaging throughout its pages, is a community of new relationships beyond sexuality, a relationship in terms of socio-economic, institutional and political life of people. This has also to be worked out within the ecclesiastical structures. In this view, ordination of women, representation of women in the government of

the church and other concerns of women, receive a new direction with a complementarity beyond sexuality.

How did this noble vision of the complementarity of women and men get lost in the life of the community and the church? It is the same in other religions also, i.e. the *Ardhra Nareeswara* concept did not prevent the community in India from the oppression of women in the society and in religion. We may mention a few reasons which are obvious but I would like to mention them at this point.

#### 1. The human sin.

Man wanting to dominate weaker sections of the community. In the Hebrew society these are the widow, the fatherless and the stranger. In the Indian society we may mention the Harijan, women and children. St. Paul has his own list. Today we could perhaps mention the third World Countries in relation to the international economic and political oppression.

#### 2. The wrong interpretation of the Scriptures.

The whole debate about the interpretation of the scriptures and authority of the scriptures, is often vitiated by the underlying socio-economic and political issues, governed by traditional structures. This applies to the ecclesiastical issues and structures as well. There is a desire to take the scriptures literally and miss the real challenge they offer to the society and the church. Unknowingly, such simplistic understanding of the inspiration and interpretation of scriptures, contributes to social, economic and political oppression, which the scriptures as a whole condemn. Often those who benefit from the fruits of such interpretation are willing to finance them so that the challenges of the Gospel will not upset and disrupt the *status quo*. A dynamic understanding and interpretation of the scriptures in terms of the struggles of the people to be faithful in their own situations, will point a new way of struggle for us in our own situation today.

#### 3. Ecclesiastical Structures.

The ecclesiastical structures are on the whole authoritarian and exclusive in their actual operation. The early church faced this problem when the Greek speaking widows grumbled as they were being neglected at the table-service provided by the church. It is to the credit of the apostles that they were responsive to a murmur from these women, and creatively restructured the whole organization and operation of the church. However, it is strange that no woman seems to have been appointed to serve these unfortunate women. There may be reasons for this, which may be conditioned by historical and cultural factors. Therefore this need not be made an argument for not appointing women to serve in the service institutions of the church and even in the ministry. The discrimination towards women needs to be taken seriously and responded to, creatively by the church today.

The scriptures call for a more profound woman-man relationship than we often assume and if only the church is willing to be obedient to their impact and to the Lord of the church, there could be this new, open, dynamic women-men community in the church and society.

P. VICTOR PREMSAGAR.

#### Notes

1. John G. Davies, *Beginning Now: A Christian Exploration of the First three chapters of Genesis*, Philadelphia. 1971, p. 72.
2. Mircea Eliade, *Patterns in Comparative Religion*, New York, 1963, pp. 420-425.
3. *Op. cit.*, p. 78.



# *A clear yes to Christian hope*

'The Christian hope is a resistance movement against fatalism' declared the Faith and Order Commission of the World Council of Churches (WCC) at the close of its two-week long session at the Ecumenical Christian Center at Whitefield, Bangalore.

In a 3900 words strong 'common account of hope' the 180 participants coming from 58 countries and representing almost all Christian confessions stated unanimously that 'the ultimate hope in the lordship of Christ and the coming kingdom of God cannot be divorced from, or identified with, our historical hopes for freedom, justice, equality and peace'.

Confronted with the common threats existing today, like concentration of power, growth of armaments, disintegration of human community, assaults on human dignity, the Commission affirmed that 'there are common Christian commitments and that concerted action is possible'. Reaffirming their common hope in God's healing word which 'promises that life makes sense', the participants expressed their strong belief that 'each rightful action counts because God blesses it' and that 'hope lives with special power in small actions'.

But the Commission warned fellow Christians at the same time that 'our life in hope is not a guarantee of safety, but an invitation to take the risk' of struggle, of responsible use of power, of self-criticism, of dialogue with believers of other faiths and ideologies and even the risk of ridicule when witnessing Christ amidst indifference or incredulity.

Assessing the present state and situation of the churches, the Commission 'felt ashamed' that 'the common hope is so obscured that it is almost unrecognizable'. They referred to the open wounds on the body of the church such as divisions, taking side with the powerful and privileged, and 'more scandalous still' the lack of common eucharist among all Christians.

The Commission therefore pleaded for the 'need for a vertebrate ecumenism with a strong spine consisting of a common confession of the apostolic faith full mutual recognition and means whereby the churches may teach, speak and act together'. The Commission saw in them the three major thrusts for the work to be done by Faith and Order until its next triennial meeting in 1981.

The participants made a fresh attempt in giving a preliminary 'common confession of faith' trying to express what binds the churches together today. It is not meant to provide a 'better edition of the ancient creeds of the Church', nor to replace them. But as the Commission stated it 'a common confession of faith should be the sign of our reconciliation'. In this connection the work started by Faith and Order in an earlier consultation in Odessa (USSR) on the teaching authority of the Church got many fresh impulses here and particular attention will now be given to the contemporary problems the church's credibility raises presently.

Secondly, in the discussion on 'Conciliar Fellowship'—a concept warmly welcomed by the churches since Nairobi—the Commission pointed to the ecclesiological

implications and the links such a concept has with other concepts describing the nature of the church as they are used in the current discussions. The aim is to foster a mutual understanding and growing together among the churches.

Thirdly, the Commission asked for a revised version of the statements on 'One baptism, one eucharist and one mutually recognized ministry' for which many reactions have been received by Faith and Order from the churches. They will then be asked to respond to the new version and will be provided with a work book and specific questions to facilitate the task and to lead towards a consensus on these issues. Among items for special attention figure the role of episcopacy and the issue of the ordination of women. But the Commission was convinced that in the meantime, practical implementations of already agreed upon points should not be deferred.

The Commission also firmly established the study on Community of Women and Men in the Church by providing a detailed and comprehensive approach and time table. A series of regional consultations and working groups will prepare the input for the international conference to be held on this issue in 1980.

The Commission members have been requested to initiate conversations with their denominational specialists for liturgical and spiritual formation on the widest possible use of the Ecumenical Prayer Cycle. 'Intercession of this kind is not an easy substitute for theological conversation, diaconal service or co-operation in mission' the Commission said. 'To pray for another church requires an energy of will and imagination, a deliberate enterprise, first of thankfulness and then of care and compassion'. The Prayer Cycle which has already been in daily use during the Bangalore meeting will be available to the churches and interested groups before the end of 1978.

Assessing the links between interchurch aid and the growing together of the churches, the Commission recommended that projects should be envisaged which are specifically aimed at the realization of local unity and the inner renewal of the Church. While welcoming 'country programmes' whereby churches in one place establish together priorities for mission and share available resources before receiving jointly any material aid from outside, the Commission proposed that 'giving churches' should also be encouraged to give a united response to interchurch aid appeals.

Finally, the Commission discussed the interplay between new ecumenical experiences and existing ecumenical structures. It was recommended that Faith and Order should increasingly direct its attention towards those engaged in such ecumenical experiences and movements and that a self-assessment be made by the Councils of Churches of the degree to which their programmes institutionalize the division of their member churches and of the concrete ways they see themselves promoting Christian unity.

*Ecumenical Press Service (EPS).*



# Massive Development Programme for Cyclone and Flood Victims by CASA

Bishop Eric A. Mitchell, Chairman, CASA and Major J. K. Michael, Director addressed a conference of Church leaders from the four Southern States in Madras on the role CASA has played during the Flood and Cyclone in Andhra Pradesh and Tamil Nadu and how it could play a role in Social and Economic Development of the poor and downtrodden. Later they met the Governor of Tamil Nadu State and handed over a cheque for Rs.5,000 as a token for the rehabilitation programme of the flood affected victims.

Bishop Mitchell declared open a model colony constructed for 40 families affected by flood in Gandhi Nagar in Trichy District. Apart from the houses the infra-structure needed for the village such as community centre, day-care centre, night school for adult education, family welfare centre, fair price shop and recreation facilities have been provided.

Bishop Mitchell and Major J.K. Michael were accorded a warm reception by Bishop Solomon Doraisawmy of the Diocese of Trichy and Thanjavur. The Chairman, CASA assured that CASA will undertake a massive Development programme for the flood and cyclone affected victims in Trichy Area.

They called on the most Rev. Ananda Rao Samuel, the Moderator, Church of South India and Mrs. D. L. Gopal Ratnam, President, National Christian Council of India. Later they visited the Madras Christian College and held discussions on their Socio-Economic Development Project.

CASA

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## The Fifth All Christian Peace Assembly

The Fifth All Christian Peace Assembly recently held in Prague, Czechoslovakia, was attended by 606 participants from 84 countries and from 43 Christian denominations. (The Fourth Assembly was held in 1971.) About 200 participants each came from the socialist, developed, capitalist and developing countries of the World.

The main theme of the Assembly was 'God's Call for Solidarity—Christians for Peace, Justice and Liberation'.

Among the honoured guests were Dr. Martin Luther King (Senior), Rev. Dr. Martin Niemoller and the Very Rev. Lord Macleod.

India was represented at the Assembly by 15 partici-

ants. Metropolitan Mar Theophilus Philipos (Kerala) and Mr. V. H. Devadas (Delhi) were elected members of the Continuation Committee; Rev. Dr. J. R. Chandran (Bangalore) was elected member of the Working Committee; Metropolitan Dr. Paulose Mar Gregorios (Kerala) was elected as one of the Vice-Presidents and Dr. A. K. Thampy (Madras) as one of the Honorary Presidents. During the Assembly the Christian Peace Conference also celebrated its 20th Anniversary and on this occasion Honorary Doctorates of Theology were conferred on Metropolitan Gregorios and A. K. Thampy.

Rev. Dr. Karoly Toth of Hungary was elected President and Mr. L. Mirejovsky of Czechoslovakia was elected General Secretary of the Christian Peace Conference.



# Example from Sabah

Recently the difficult financial position was pointed out once more at the meeting of a Diocesan Council. And as one of the reasons for this situation the fact was mentioned that only very few big congregations in town areas can support their own pastors, whereas most of them scattered over a wide area in the countryside, are small and their members mostly poor. I can imagine that this situation may be the same in many other Dioceses. Let us therefore look at what Christians in other countries are doing.

I had the opportunity to work for eight years amongst the Rungus-Dusun in what was formerly known as British North Borneo and was named Sabah when it became independent and a member of the federation of Malaysia. Those Rungus lived in the jungles as we might have lived 2000 years ago, without roads, without money, without a script etc. Only in the 1950s through contact with Chinese settlers they heard something about a God called Jesus and asked for men to teach them about him. When I came in 1961 (to help in agriculture) regular Sunday services were held already in about 17 villages for groups of 3 to 30 families. 8 years later the 'fire' had spread—if I remember properly—to over 70 villages and now as we hear too much over 100!

Who is guiding this Church? Who is holding the Sunday services in all these many places, scattered in the jungles? For, when the missionary work was started, no Rungus had gone to school yet, nobody amongst them could read and write. Only around 1962 the first 2 boys passed primary six and could enter secondary schools! At present there are only 3 or 4 fully trained Chinese pastors in this Church. A first batch of 6 Rungus is presently undergoing theological studies—in Singapore. Most of the work, that is conducting Sunday services, funerals, marriages etc. is done by lay helpers.

Right from the beginning of the missionary work young men were gathered, if possible one from every village, for at least one year. They had first to learn to read and write and then help to translate the Bible little by little into their Rungus language. Those found more capable were kept for a second year, sometimes for a third. But after training they always had to go back to their village to work on their fields. Sometimes some assistance was given so that they could continue to develop their coconut gardens during their absence.

One of the main work of the few pastors was and still is to prepare the next 8 or so Sunday services, select the texts, write some guidelines, get them cyclostyled and then gather the lay helpers every two months for 2 or 3 days to discuss the forthcoming texts, hold exercises in preaching and other subjects in order to lead them further on.

When it became evident in the late sixties that the missionaries would have to leave the country, the young

Church had to become independent. For every 5 to 6 villages a group of 3 lay helpers was selected and consecrated to take charge over the area. The sacraments could be administered only by this group of 3 as an entity and not by a single lay helper. However, one lay helper alone could conduct the ordinary Sunday services. In this way all the scattered and sometimes small congregations are served comparatively well, sometimes better, I feel, than in this country with its established Church. For here, when a pastor cannot reach every Sunday the 2 or 3 villages under his responsibility he asks a Church elder to conduct the service. These elders may take the services faithfully and to the best of their knowledge. And there are of course those who voluntarily have gone through various Bible Study courses and continue to learn for themselves. But, are the laymen in general been systematically trained for their important task? Are they constantly guided further? Is the Church taking enough loving care of these helpers—or is it not often so, that pastors sometimes just send a small chit with an excuse for not coming and an indication of the reading to be followed, but nothing more?

Now, coming back to the critical financial position, all that those laymen, layhelpers in Sabah would get during the time I was there were the travel expenses to the meeting places and about one-day's wage that coolies get, when they had to preach in villages other than their own. (From one village to the next usually about one hour walking is required for one way.)

Should we not here discuss seriously the possibility of having less pastors and many more layhelpers, specially for the rural areas? The pastor then should become a loving guide for the layhelpers in his circle. Would not such a set-up be more appropriate to the circumstances prevailing in many areas and also help to improve the financial situation? In this connection we should also take into consideration, that we have probably inherited some of our structures from churches in countries where nearly 100% of the population are Christians, though many of them only on paper. But even if many do not care much about their faith, they still pay the required contribution or taxes, out of which pastors salaries and many other things are met. Whereas here the Christians are a tiny minority. And yet the structures are in many ways the same. Full-time pastors are those responsible for every little group of Christians. But these can never meet his daily requirements. To fill the gap the solution is sometimes sought in business enterprises in the cities. If we look into the New Testament, could it be, that the other way would be more in line with its teachings, the way of adapting structures to the situation prevailing, and introducing something along the line found in Sabah? What do the readers and all those responsible for C. S. I. feel about it?

JOHN STAEHELIN



# The Lambeth Conference—1978

The Bishops of the Anglican communion representing 65 to 70 million people of the World met at the 11th Lambeth Conference at the University of Kent, Canterbury from 22nd July to 13th August '78. The Lambeth is not a legislative body of the Anglican communion. It demonstrates a unique combination of order and freedom producing an inner harmony affirming the fact that there is still such a thing as an Anglican ethos.

It was interesting from the point of view of the colourful gathering from all over the globe. It is reported that hundred years ago 100 Bishops were present and only one was non-white from the American Episcopal church. But in 1978 more than 100 out of 450 Bishops were citizens from the so called, Third World.

## SUBJECTS

The three main subjects were :

1. What is the Church for ?
2. The people of God and Ministry.
3. The role of the Anglican Church among the Churches.

These subjects were discussed in three main sections with about ten to twelve groups in each, discussing on various aspects of the main theme. The three series of devotional addresses were delivered every morning by three people. The first series during the first week was by the Metropolitan Anthony of Sourozh (Russian Orthodox Church). We should be proud of the fact that the Rev. Christopher Duraisingh of the Church of South India who is now doing his doctoral studies in U.S.A., conducted the second series and the last week's devotional addresses were conducted by the Archbishop Stewart Blanch of York. Each in his own way brought a special emphasis on spiritual experience.

Prominence was also given to (a) human Dignity and Social Justice, (b) the training for episcopacy and (c) Ordination of Women. It looked as though the ordination of women was going to be the main point of the Conference. But the Archbishop of Canterbury conducted the proceedings in an admirable way and the subject was introduced by Prof. John Macquarrie balancing the views from all angles and gave out the unbiased biblical, theological and traditional arguments for and against the ordination of women. The result was, that most of the Bishops voted for ordination of women while only a few voted against or abstained.

The two-key note addresses on the opening day were delivered by Lady Barbara Jackson on the 'Conserving Society', and by the Rev. Prof. Charles Elliot on the 'Economic factor in human aspirations'. Lady Barbara Jackson pointed out that what we want today is a 'planned society' and that the very basic natural resources like water, forest, and the soil will not be pure and sufficient if we do not plan our society. Prof. Charles Elliot pointed out how in the developing countries poverty has become a natural fact of life. Even all the technological development helps the rich and deprives the poor. Though the world was spending £ 30 million an hour on

arms, very little is spent on development. The world is still in want in spite of the fact that there is a great explosion of production, and there is competition, leading to economic crisis and poverty.

## Eucharistic Service :

I was really thrilled by the planned Eucharistic service on the inaugural day at the Canterbury Cathedral. The following week an Eucharistic Service was sung in the Cathedral using the Liturgy of the Church of the Province of Tanzania, the celebrant being the Archbishop John Speaker and Preacher was the Archbishop of Canterbury. There was a thanksgiving service at the West Minster Abbey and the closing Eucharistic service was again a remarkable service of great joy and thanksgiving. The Archbishop of Canterbury was the celebrant and Bishop John Allen presiding Bishop of U. S. A. was the preacher. There was also an Eucharistic service every morning at the college hall and each morning one province of the Anglican Communion took the leadership and celebrated according to their own order. But what was most encouraging is that the 1662 prayer book was only used for Psalms and reading of collects. But each province had revised the Eucharistic liturgy and all looked like the CSI Liturgy. It was also remarkable that the whole Anglican Communion came together for worship and celebrated the Lord's supper, the celebrants not facing the altar, but facing the congregation. We in India, are far behind time in both using the Liturgy and in the structural changes which we should bring about without much loss of time.

## Ecumenical Relationships :

Unity within the Anglican communion and ecumenical relationship with other churches was the main concern of the Lambeth Conference. As there are very strong forces within the Church for creating divisions and misunderstandings, the main thrust of the Lambeth conference was to gather up all the energy and get the power of the Holy Spirit through understanding the word of God and in prayer fellowship to build and to keep the unity of the Church at all costs. Whenever strong opinions were expressed towards certain new developments, a cautious note was given for caring for the weaker sections and for a consensus so that not to disturb the unity of the church.

The Lambeth conference also kept its mind alive to the ecumenical wider fellowship that is essential for the church. The progress made in the direction of ecumenical relationship with the Roman Catholic church and the Orthodox church was a real sign of growth because the achievements so far made with these two churches have gone in a positive direction. When the Anglican Communion is conscious of its move towards its relationship with Roman Catholics and Orthodox they have not forgotten their unity move with other Protestant churches like the Methodists, Lutherans and other Reformed Churches. But the Lambeth move seems to be governed by the pull they have towards the Roman Catholics and the Orthodox church. I certainly felt that there must be a little more balance between the ecumenical move



in the direction of Roman Catholics and Orthodox and other Reformed Churches.

There was a debate on the relationship with the World Council of Churches particularly about its grant of US \$ 85,000 to combat racism to the Patriotic Front and in Botswana, Mozambique and Zimbabwe. It was interpreted that the World Council of Churches was encouraging the use of violence. But immediately a paper was circulated as to how this grant to the Patriotic Front was given and the objectives of this grant. The clarification was timely, acceptable and reasonable that the Lambeth conference passed the following resolution.

'The conference urges that in this 30th anniversary year of the World Council of Churches, all churches of the Anglican Communion reaffirmed their support and strengthened their understanding of the ecumenical movement but also the chief Vehicle of world wide ecumenical co-operation and services'. Thus the whole fellowship and relationship were balanced and expressed in a positive way.

In another resolution the Anglican Roman Catholic International communion which was set up jointly by the Lambeth conference of 1968 and by the Vatican Secretariat for promoting unity was passed. The commission had brought out three agreed statements on Sacrament, Ministry and communion and they decided to bring about a closer sharing between the two communions in Life, Worship and Mission. It was also hoped that this will provide the basis for sacramental sharing between the two communions if the final statements were approved by the representative authorities of the two communions.

The report of the mixed marriages between the Anglican and Roman Catholics called 'The Theology of Marriage and mixed marriages 1975, had brought out certain points to the problems associated with marriage between members of the two communions which continue to hinder interchurch relations and progress towards unity. While there has been an improved situation in some places as a result of the *Moto Proprio* the general principles underlying the Roman Catholic principles are unacceptable to Anglicans. It is indicative that the problems of mixed marriage is still causing concern and it is one of the disruptive forces still not being shaped in the proper lines.

### Important Resolutions:

The resolutions passed in general and on particular issues are of great magnitude and should have far reaching consequences in the next ten years. The Lambeth Conference gave its thought and expression to the *ordination of women* to the Priesthood and of the Episcopacy and the resolution of the Lambeth conference, 1978 is as follows:

That the autonomy of each of its member churches acknowledging the legal right of each church to make its own decision about the appropriateness of admitting women to the Holy Order that such provincial action in this matter has consequences of the most significance for the Anglican communion as a whole.

The conference affirms its commitment to the unity within and between all member churches of the Anglican Communion. Therefore the conference en-

courages all member Churches of the Anglican communion to continue in communion with one another notwithstanding the admission of women (whether at present or in the future) to the ordained ministry of some member churches. (2) the circumstances in which the issue of the ordination of women has caused or may cause problems of conscience, urges that every action possible be taken to insure that all Baptised members of the church continue to be in communion with their Bishops and that every opportunity be given for all members to work together in the Mission of the church irrespective of their communication regarding decisions.

There was a question of the authority in the church. The Archbishop of Canterbury spoke on this subject and explained what was his authority as Archbishop of Canterbury, and how the authority of the church has to be understood and interpreted, 'the church must also keep clear the distinction between authority and power. The Bishop's authority must be exercised as by a servant in love, humility and self-abandonment. This authority is not to be exercised apart from the Church i.e. without ensuring that which is the support and consent of the rest of the church as far as possible, and without collegial consultation at proper times with brother Bishops.' There was discussion about the training for Ministry. It was a great revelation that the Bishops do not get any kind of training for their episcopal ministry and this was obviously a lack of the concern of the church.

Regarding the *human rights and dignity* the Lambeth Conference deplored and condemned the evils of racism and tribalism, economic exploitation and social injustices, torture, detention without trial and the taking of human lives as contrary to the teaching and example of our Lord in the Gospel. Man is made in the image of God and must not be exploited. In many parts of the world these evils are so rampant that they deter the development of human society. Therefore it called on all Governments to uphold human dignity, to defend human rights, including the exercise of freedom of speech, freedom of movement and worship, under the rule of love; the right to work and the right to be educated and to give precedence for human value and worth over social and ethnic demarcations, regardless of sex, creed or status.

### The Arrangements :

I have great appreciation of the care with which the entire arrangements were made. It was very gracious of the arrangements committee members, the Anglican Consultative Council and its General Secretary, Bishop John Howe and his team of workers, that they foresaw all possible needs of the conference and planned everything to the point of perfection. The conference was invited for a Garden Party at the Buckingham Palace Garden. Though the Queen had been away in Canada for opening the Commonwealth Games, yet the Queen-mother, was there, greeting and gracing the Garden Party. There were excursions into the rural parts of Kent and coaches took people to the seaside churches where they had contacts with the Christians. To make our entertainment programme unique, they brought a great London stage actor, Alec Mc. Cowan. He preached a sermon of one hour and forty minutes duration to the Bishops of Lambeth Conference. The sermon was nothing but a recitation of St. Mark's Gospel, Alec Mc. Cowan appeared



on the stage without any make up, not even a neck tie and recited St. Mark's Gospel, from the beginning to the end with such clear emphasis that he brought to us the whole Gospel with great clarity, and spiritual vitality. It is my prayer that we should encourage people in our churches to learn the word of God and be able to recite the full Gospels or even full chapters of the word of God.

#### Conclusion :

We were only six representing the sub-continent of India, Pakistan and Bangladesh. Two from the CSI, the Moderator and myself, and the Deputy Moderator of the CNI. One Bishop each from Pakistan and Bangladesh and one lady from Delhi, Mrs. Ommen as consultant were there at Lambeth. We felt that other Bishops of this sub-continent were not with us and there were many Bishops from other continents who felt the same. The United Churches in India, Pakistan, Bangladesh have become autonomous churches and as such we only enjoy communion with the Anglican church. However, we are full members of the Anglican Consultative Council. We praise God that the Anglican Communion is alive to the situation that is so urgent in the world and that they have applied their thinking to move forward in the right direction, seeking the power of the Spirit to learn and also to do the will of God.

The Conference, called the entire Anglican Communion to a new openness to the power of the Holy Spirit; and offered the following guidance to the Church in the light of the several ways this Spirit filled activity may be best understood and represented in the life of the parish.

1. We all should share fully and faithfully in the balanced corporate and sacramental life of the local parish church. Informal services of prayer and praise need this enrichment in the same way as the sacramental life needs the enrichment of informal prayer and praise.

2. We all should ensure that reading and meditation of the Bible be part of the normal life of the parish and be accompanied by appropriate study of scholarly background material so that the Scripture is understood in its proper context.

3. We all should search out ways to identify with those who suffer and are poor, and be involved personally in efforts to bring them justice, liberation, healing and new life in Christ.

4. We should remember always that the road from Palm Sunday to Pentecost must pass through Good Friday and Easter. It is at the cross that new life through the Holy Spirit is found; and in the shadow of the Cross that Christians must pray 'Come Holy Spirit'.

RT. REV. SOLOMON DORAISAWMY

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## Tamil Nadu Christian Council Triennial Assembly—1978

The Triennial Assembly of the Tamil Nadu Christian Council was held on the 11th and 12th August, 1978 at the Dheenabandhupuram Rural Life Centre, Chengalpattu District. The theme of the Assembly was 'Learn of Me', Matt. 11:29. The Rev. Dr. Dhayanandhan Francis, Dean, Tamil Nadu Theological Seminary, Madurai, gave three addresses on the theme.

On the 11th August a biblical play titled 'King Solomon' was staged by the Indian Evangelical Lutheran Church, Ambur Synod. It was directed by Rev. J. John Sundaram and highly commended by the audience. The second day commenced with a United Worship Service and Holy Communion. The Rt. Rev. Thangamuthu preached and the Rev. Dorairaj celebrated the holy Communion. The Hon. Secretary, Treasurer of the Council and the Director of the Economic Life Committee of the Council, presented their reports for the triennium period.

The following Officers were elected for the next Triennium period :-

President : Rev. Dorairaj Peter.

Vice-President : Rt. Rev. J. Thangamuthu.

Hon. Secretary : Mr. Azariah R. Isaacs.

Hon. Treasurer : Rt. Rev. J. Sam Ponniah.

The total number of official delegates were 52 and the number of special invitees and visitors were 20. Representatives from the different Dioceses of the Church of South India, in Tamil Nadu and from the Tamil Evangelical Lutheran Church, Arcot Lutheran Church, India Evangelical Lutheran Church and also from the other denominations and Organisations who are members in the Council attended the Assembly.

The Tamil Nadu Christian Council Economic Life Committee have taken up construction of 600 houses, out of which 400 have already been completed.

An unique feature in constructing these houses is the participation of the beneficiaries themselves through their labour. The average cost of the house is Rs. 1,650 although it varies somewhat from area to area. Most of the beneficiaries are landless labourers and building construction workers.

MR. MITHRA J. EBENEZER

Director

&

MR. AZARIAH R. ISAACS

Hon. Secretary



# Unprecedented Floods in North India

In response to government appeal CASA continues to provide milk for the children of flood victims. Thousands of packets of milk powder weighing 200 grams each have been distributed in Model Town, Mukherjee Nagar, Derawala, Alipur Block and Dhaka Village. Each milk packet is enough for a child for six days. CASA is also providing cooked food for 12,000 victims regularly. In order to ensure safe drinking water CASA distributed water purification tablets.

In eastern U.P. CASA provided food in four districts including Gorakhpur, Deoria, Basti and Bareilly. A total of 43 villages were covered during a period of one month. Each village was provided with one week's ration of either wheat or rice, and dal, matches, salt and water purification tablets. A total of 25,155 persons were assisted. The work was closely co-ordinated with church leaders and lay persons in the area. CASA staff supported feeding programmes and medical activities involving some 20,000 flood affected persons in Murshidabad and Midnapore in West Bengal.

On behalf of the CSI Relief and Development Committee Bishop Sundar Clarke has sent Rs. 10,000 as immediate Relief and hopes to send another Rs. 20,000 soon. He has also sent Rs. 5,000 from the Diocese of Madras. Your contributions may be sent either to the Director, CASA., Thambuswami Road, Madras-600 010, or to the CSI Relief and Development Committee at the Synod Office in Madras.

## CASA INFORMATION.

### RESPONSE TO THE FLOODS

The unprecedented floods in the Jamuna and the Ganges and in the various tributaries made untold havoc in the whole of the Gangetic valley. This flood created history by passing the 1976 record of 206.70 metres, the danger mark being 204.83 metres. The Jamuna, on September 8 reached the maximum level of 207.49 metres. At this point from the midnight of the 7th, all the low lying areas were under 6 to 11 feet of water.

People had to be rescued and in several areas in Delhi like Jehangirpuri, Sarai Tilla, Derawala, Model Town and several other areas were flood hit. People who were living on the embankments of the rivers and low lying areas had lost their homes and all their possessions. A total of about 50 million people (perhaps about the population of England) had been affected. A large number of people had lost their lives. Loss to property and to public works is colossal and impossible to comprehend. The Government is doing its best to cope with the situation.

The earliest I could visit Delhi was from the 12th to the 14th, to convey to the affected people and the various Church leaders the sympathies of the National

Christian Council of India and the Church of South India at this time of distress and to express to them the solidarity and concern of all the member churches of the National Christian Council of India.

I was taken by the National CASA Board Chairman, Bishop Eric Mitchell, and the Director of CASA, Major Michael and saw the tragic havoc wrought by the floods. I met the people affected and could barely find words with which to comfort them.

CASA is running six camps in Delhi city alone, the biggest of them being at Jehangirpuri and Derawala. The organised way in which they are doing the relief operations is really commendable. The kitchens are set in the compound of Christ Church, who has opened all the Community and Parish halls for storing food, raw materials, medicines, etc. From the kitchen they are supplying 25,000 hot meals a day and giving raw rations to 8,000 people a day. They have commandeered a number of trucks and lorries and are taking the food in them to these various camps. They are also supplying milk and milk powder to the children and mothers. They are inoculating thousands of people against cholera with pedo-jets. CASA has dug more than 150 trench latrines in the camps and they are barely adequate for these camps. People of other faiths also are joining hands with CASA because they are the best organised under the circumstances. A large number of volunteers from St. Stephen's College and youth from Churches and other organisations are joining hands with CASA. The admirable way in which the CASA staff has risen to the occasion is something worthy to be seen.

CASA has also sent relief and medical teams to Allahabad, Agra, Bhulandshar and Deoria. They are also doing similar operations in West Bengal.

I also met the Prime Minister Shri Morarji Desai, in the company of Bishop Mitchell and Major Michael, who gave us an interview for nearly 10 minutes. We informed him about the work of CASA, its various service operations and its plans for rehabilitation. The Prime Minister was very appreciative of the work the Church's Auxiliary is doing and promised all help when we undertake the second phase of reconstruction work. I also met the Lieut. Governor of Delhi Shri D. R. Kohli, I.C.S., who appreciated the work CASA is doing.

The NCCI has appealed to all the Churches in India for their support and I am very happy that they are responding very positively in a big way. I request all the constituent members of the NCCI to pray for those in sorrow, pain and misery due to floods.

Mrs. D. L. GOPAL RATNAM

President, NCCI and

Honorary General Secretary, CSI.



# BOOK REVIEW

## UNITED FRONT GOVERNMENT IN KERALA 1967-1969

By Dr. K. V. VARGHESE, Published in English by The Christian Literature Society, Madras. Pages 247, Price Rs. 15.00.

Kerala could be portrayed as a 'Laboratory State' where various types of political experiments were tried and the results of which have decided the political destiny of parties in the other states of India in forming governments. The art of forming coalition governments has been a unique character of the state as early as 1952 and Kerala is the first state in India to bring an end to the 'Political Untouchability'. The Communists for the sake of electoral adjustments, have come in terms with Gandhians and similarly the anti-communists including the Church hierarchy join hands with or support the Communist led coalitions. It is to be remembered here that the political climate in Kerala had been favourable to such coalition political processes rather than to say that it is an easy evolution in Kerala. Here no party, even the Indian National Congress of 1950s could win the confidence of people for long and thus the political instability followed by the fall of any ministry would pave the ground for a united front to form Governments to avert the President's Rule. The parties who had very little in common would come together to fight the elections and they would part company even at the least provocation from any party.

The book under review treats one such experiment or rather an attempt made during the period 1967-69 under the initiative of Communist party of India (Marxist). A United front Government comprising of seven heterogeneous parties was formed in 1967 elections. The basic minimum understanding of this Front was anti-congressism 'which was the key-note of Indian politics' throughout the two decades after Independence. Besides, 'the search for the means of survival' had compelled the coalising parties who opposed each other in ideology, to form the United Front in 1967 under the leadership of Marxists whose intention was to convert the government into an instrument of revolution more than as 'that actually possesses adequate power'. Thus they wanted 'administration and agitation' to go on simultaneously.

The CPI could not tolerate not only this idea but also the Muslim League coming into the Front. The Muslim League itself had difference of opinion in party levels to join the communists. Same was the case with the other coalition parties like Samyukta Socialist Party, Revolutionary Socialist Party, Karshaka Thozhilali Party and Kerala Socialist Party. But they formed the United Front on the basis of minimum understanding. At this time Congress was a divided house by the formation of Kerala Congress and this favoured much the United Front to sweep the

polls easily and to form a United Front Ministry with E. M. S. Namboodiripad as the Chief Minister.

In a most vivid manner the author poses the issues and the reactions, of constituent parties of the Front, involved in the election of the Chief Minister and the selection of Ministers and allotting portfolios in the second chapter of the book. The food situation which was very acute during this period was the issue for the United Front Government to have ties with the Congress led Central Government. It is to be noted that the coalition parties were scared to take up the Food Portfolio and finally it was vested with leading Marxist Party in the Front. Agitations sponsored by the government itself against the Centre had become an issue in the interparty relations of the Front. Allegations alleged against the ministers by the constituent parties themselves and the probe into the allegations taken by the Chief Minister indicates the role and functions of a Chief Minister in the United Front. All these contributed the fall of the ministry within two years.

Though the ministry could not reach to the expectations of people within a short period of two years, the main contributions of the government have been highlighted by the author. The government could make the downtrodden people more conscious of their rights. The Kerala University Act and the Land Reforms Act still remained as landmarks in the policies of later coalition governments.

One noteworthy development of the rule of the Front was the change in the attitude of church and other communal pressure groups towards the leftist parties. It is to be mentioned here that the church favoured the CPI in a tension between CPI and CPM. Also a change of attitude of the Congress towards Kerala Congress and the CPI has taken place during this period. Thus this experiment has laid certain guidelines for the future coalitions in the state.

The book could be recommended both to the political scientists and students as well to laymen. Dr. Varghese by his nature has put forward the political ideologies in the simplest manner and also in a pragmatic approach. The Epilogue is like a reflection of the reader on the Marxist theory of state and United Front. The author has to be appreciated for his presentation of the situations and issues in an exhaustive and authentic way. Practically there was no authoritative sources of information for his research except the pamphlets published by the parties, statements in newspapers and the proceedings of the legislature. However, he has gone very deep and wide in collecting information at every level.

JOHN SAMUEL,  
Cochin.



# Notices

## EXECUTIVE DIRECTOR FOR INTERNATIONAL CHARITY

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## INDIA SUNDAY SCHOOL UNION WORLD SUNDAY SCHOOL DAY 1978 on Sunday, November 5

The booklet: *Of such is the Kingdom of Heaven* is for use by all Sunday Schools in India. It was prepared by Doris Franklin; Co-Editor of Christian Education Magazine, Delhi. The theme of the booklet is exciting. It points to a new era for the younger generation all over the world. The United Nations Organization calls upon us to prepare for the new and inspiring vision of a World in which the young people will have their well deserved place as builders of the future.

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## News from the Diocese

### KARNATAKA NORTHERN DIOCESE Holy Name Cathedral, Hubli

The Golden Jubilee of the Holy Name Cathedral, Hubli was celebrated from the 6th to the 13th August 1978. The Rt. Rev. W. V. Karl, Bishop in the diocese inaugurated the celebrations. In his sermon he emphasised the adoption of indigenous style of worship. The bishop also released a special song book published by the Cathedral. The foundation stone for a new Bell Tower was laid by the bishop.

Revival meetings were held during the whole week. The Rev. Dr. S. Anandkumar of the Karnataka Theological College, Mangalore conducted the revival meetings which were well attended on all the days. On the final day a special Thanksgiving Service was conducted during which Dr. Anandkumar preached the sermon. The Rev. V.P. Dandin showed colour slides of Israel and explained his rich experiences during his visit to the Holy Land. There was also a love feast for the entire congregation. The Church was specially illuminated for the occasion.

Rev. Paul J. KATTEBENNUR.



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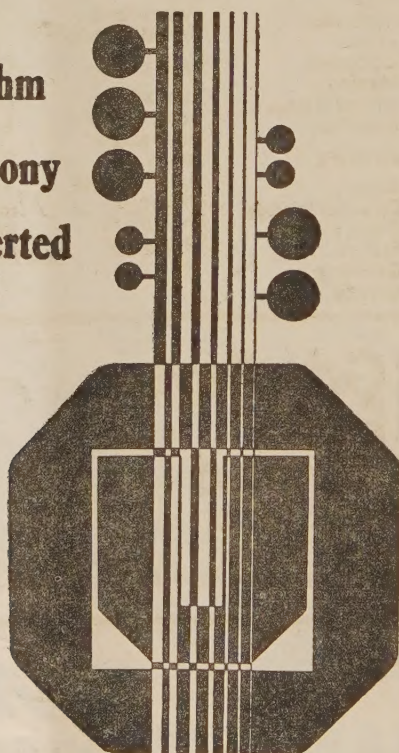
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**POST BOX NO. 142**

Madras-600 001

**PHONE : 21416**

**Rhythm  
and  
harmony  
need  
concerted  
effort**



**United  
Commercial Bank**  
Helping people  
to help themselves—profitably

UCOC-103



# *Plan for your family*

## **THE IOB WAY**

*IOB has schemes to suit every member of your family ;*

### **FOR THE HOUSEWIFE :**

*We offer our Monthly Income Deposit scheme  
to help her balance her budget.*

### **FOR THE CHILDREN :**

*We have Minors-Savings,  
Recurring & Fixed Deposit schemes  
to give them the thrill of having their own account.  
You can provide for their future by saving under our  
Automatic Cumulative Wedding Deposit and  
Education Deposit schemes.*

### **AND FOR YOUR RETIREMENT :**

*An account under our Permanent Income Plan  
which assures you a contented, care-free retired life.*

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*For details on any of these and several other schemes offered by IOB,  
please call at or write to your nearest branch.*

*Spend only what you must today — Save the rest for another day.*

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## **Indian Overseas Bank**

**GOOD PEOPLE TO GROW WITH**



# *Even at 71 we feel young*

Young in spirit of dedication to your welfare though old in tradition and service-born this day exactly 71 years ago.

Over the years we have grown. An all round growth marked with distinction-in resource mobilisation, sectoral credit deployment balanced geographical coverage.

Our rural branches have already crossed the 400 limit out of our 739 branches. To priority sector, our total advances work out to 30% of our aggregate deposits. Already we have reached a significant 90% credit-deposit ratio in the rural sphere, against the national target of 60% fixed for March 1979.

These have been possible only because of you. And we have many more plans to suit your needs. To promote your interests and help you build your fortune.

On this day—32nd year of India's independence, we rededicate ourselves to the service of the nation.

## *Indian Bank*

HELPS BUILD YOUR FORTUNE

**Head Office : 31, NORTH BEACH ROAD, MADRAS 600 001**